

Mr. *Sacheverell's*
Fast-SERMON
Preached before the *University.*

Sach. 3/1(1)

Imprimatur.

ROGER MANDER.

Vice Can. Oxon.

June 25. 1702.



A S E R M O N

Preach'd before the
University of OXFORD

On the Tenth Day of *June* 1702.

Being the FAST Appointed for the Implo-
ring a Blessing on *Her Majesty* and Al-
lies Engag'd in the Present *War*
against *France* and *Spain*.

By *HENRY SACHEVERELL*, M. A.
Fellow of *Magdalen College Oxon*.



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A
SERMON

Preach'd before the
University of OXFORD

On the Festival of June 1701
Being the Fast Appointed for the Imple-
menting a Blessing on the Ministry and Al-
lies Engag'd in the Present War
against France and Spain

By HENRY SANDHURST, M.A.
Fellow of Oriel College



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University Press

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~~Prudent and Faithful Management~~
~~has distinguished the~~
~~the~~
and support.

To the Right Honourable

THOMAS

Lord Viscount WEYMOUTH.

My Lord,

T*His Discourse do's of it Self Naturally Point out Your Lordship for it's Patron, Whom HER MAJESTY has Chosen to Assist HER in Those Counsels, to which the WAR must Owe It's Conduct and Fortune, and to Whose*

(())
*Prudent and Faithful Management SHE
has Entrusted the Wealth and Traffick of
the Nation, which are It's Great Sinerws
and Support.*

*As HER MAJESTY Daily gives
Fresh Instances of HER Wisdom, in the
Happy Administration of HER Govern-
ment, so in Nothing more has SHE Shewn
HER Policy, and Distinguishing Judgment,
than in Making Your Lordship so Consi-
derable a Part of It. Knowing that none
cou'd be a Greater Glory to HER Reign,
than One who was so Eminent an Orna-
ment to That of Her Royal Uncle: And
that No Minister of State cou'd be so Ac-
ceptable to His Country, as He that had
always Express'd such a Zeal and Steadi-
ness in It's Service and True Interest,
and Whom Nothing cou'd Bribe, or Be-
tray, into a Court or Party, wherein it
might any ways seem to be Endanger'd.
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The Controuling Influence that such a Prevailing Example, of the Most Shining Worth and Probity must Unavoidably have upon the Nation, makes the Publick Indebted to Your Lordship, from Whom it Receives as much Credit and Authority, as it can Return in Trust and Honour.

I shall not Presume to Break in upon Your Lordships Modesty, or Pretend to Instruct the World in that Character, which Your Diffusive Charity makes Further and Better Known, than the most Universal Eloquence can Spread it: And Whose Prudence in Disposing it to Those, whom Their Conscience and Honour have Involved in Sufferings, is the Noblest Demonstration how much You Excel in Both.

What comes from the Hands of the University or Clergy, may with Assurance Claim Your Lordship's Protection Who as

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*much formerly Adorn'd and Recommended the
One, as You now Encourage and Maintain
the Other: And have Equally shewn Your
Affection to Both, in the Vigorous Defence
of That Church and Religion, whereof
You are so Dutiful a Son, and so Resolute an
Assertor.*

*But the Particular Obligations I Have Re-
ceiv'd from Your Lordship Require Me to
make this Publick Acknowledgment of Your
Favours, which will always Command Me
to Own My Self, with the most Profound
Gratitude and Respect,*

My Lord,

Your Lordship's most Dutiful

Most Faithful and

Most Affectionate Servant

Henry Sacheverell.

II Chronicles VI. 34. 35, &c.

*If Thy People go out to War against Their
 Enemys, by the way that Thou shalt send
 Them, and They Pray unto Thee toward
 this City which Thou hast chosen, and the
 House which I have Built for Thy Name:
 Then hear Thou from the Heavens Their
 Prayer, and their Supplication, and Main-
 tain Their Cause.*

THese Words are a Part of the Solemn Dedi-
 cation of the Temple, which God had so
 Peculiarly rais'd up *Solomon* to Build, and
 Consecrate to His Name, and Worship. A Work
 of that Honour and Dignity, that God thought
 no *Architect* fit to Contrive, and Finish, but One
 That He had more immediatly Endow'd with the
 largest and most plentiful Share of Divine Wis-
 dom and Inspiration. He that was to Build an
 House for the Almighty to Dwell in, ought cer-
 tainly to have been a Person of no Mean or Vul-
 gar Character, but Qualify'd with such an Ex-

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tensive Soul, and Capacity of Thought, as might in some measure Enable Him, to Compose a Mansion not altogether Unworthy That Glorious and Incomprehensible Being, that would Condescend to Reside in it. For when, *He whom the Heaven of Heavens cannot Contain*, should Vouchsafe as 'twere to Confine His Omnipresence to the narrow Bounds of Matter, more nearly to Converſe with Mortality: All the Glittering Wealth and Treasure of Nature, Set off with the moſt Regular Beauty, and Charming Embellishments of Art, were infinitely Poor and Low to Furniſh out a Lodging to Receive ſuch an Almighty Guest and Inhabitant. This was an Honour that God had peculiarly Reſerv'd for the Peacefull Reign of this Wiſe Prince, and which He had Refus'd even His Royal Father, tho' Dignify'd with the diſtinguiſhing Character of the Divine Approbation. Yet Thoſe Hands that had been Imbrued in Bloud, and Stain'd with the Pollutions of Murder, were Rejected as Unworthy to Raiſe a Temple to Entertain the Spirit of Innocence and Purity.

The Divine *Shechinah* had been for a long time under a State of Pilgrimage in the Wandring Ark: And now the *Jewiſh* Polity and State were Settled, to make Their Conſtitution Entire, God was Reſolv'd to Fix the Place and Abode of His Glory, in the

the Establishment of Their Ecclesiastical Worship and Service. And after This *Royal Designer* had rais'd this Stately Edifice for that Sacred purpose, We find Him Describ'd in this Chapter with all the Solemnity and Pomp of Majesty, as so Great an Office Requir'd, entring into this Dwelling-place of God, and Inviting the Almighty to Consecrate the Workmanship of His Hands, with the more Immedate Residence of His Glory, Presence, and Power. And that nothing might be wanting to Compleat the Sacred Ceremony, We find the Inspired King as 'twere Introducing God into his Own House with all the Strains of Eloquence that Mortal Tongue cou'd Express. In this *Dedicatory Prayer* He Enters into a Solemn Covenant with God, according to His Previous Promise, to Engage his Blessed Providence always to Rest upon This Holy Place, continually to Assist His People, that shou'd Resort thither, to Implore His Aid in all the Necessary Dutys and Affairs of Humane Life. That He would Here Preside over the Administration of Publick Justice, in the Detection and Punishment of Perjury, that on an humble Repentance He wou'd Deliver Them from His Four Great Judgments of Drought and Famine, Pestilence and the Sword, that He wou'd Graciously upon Con-

cession Forgive all Their Sins, Relieve Their Wants, Deliver Them from Their Enemys, and Guide, and Support Them under the Doubtfull, and Hazardous Attempts of WAR. *If thy People go out to War, &c.*

All which Words are not to be Understood as the Meer Naked Petitions of a Prayer, but as so many Heads, and distinct *Articles* of a *Solemn League*, or *Covenant*, Here made between God and Mankind, afterwards Ratify'd and Confirm'd by a Positive *Visionary* Promise, as well as the External Tokens of His Good-Pleasure, and the Manifestations of His Glory, in Mighty Thunderings, Thick Clouds of Darkness, and Descending Fire.

Neither can These Matters be Restrain'd and Limited to the *Jewish* Temple, and Nation alone, and so to Expire with That Oeconomy, but are Extended to all Ages and Parts of the *Christian* Church, whereof They were only Types and Shadows. And that because They Contain Dutys of a *Moral* Nature, and Obligation, Founded on the Eternal Laws of *Natural Religion*, and the Principles of Reason and Justice. Which These Words in the Text must in particular be allow'd to do. I shall therefore Consider Them as a *Political* Maxim and *Moral*

ral Precept, Comprehending these Two Propositions.

I. First here is Couch'd a Supposition, that upon Just Grounds, and Lawfull Causes, any Nation may Declare and make WAR upon Another, imply'd in that Expression, *If They go out to War against Their Enemies, by the Way that God should send Them.*

II. Secondly here is laid down a Positive Duty and Obligation that All Nations lye under, in Case of the Declaration of such a WAR, to Seek to God with a Solemn Humiliation, and Repentance, for His Assistance and Succour to *Maintain Their Cause or Right.*

I shall not here in the Prosecution of the First Head, enter upon the *General* Proof of That, which so many Learned and Better Persons have done before, and which has been a Trite and Standing *Common-Place* among the *Civil Lawyers*, Approv'd, and Allow'd by all People in the World; namely, that any Nation may make WAR upon Another, in Defence of Their True Rights and Privileges. But I shall (as I think my self Oblig'd by the Duty of the Day) taking That for *Granted*, State some of the most Con-

siderable *Particular* Causes, which must be Allow'd as Just and Legal Grounds, for any Nation to Declare, and Make WAR upon Another, and by applying Them to Our Own Circumstances, shall endeavour to Justify, and Demonstrate, the Prudence, Justice, and Honour of HER MAJESTY, in the Present Proceedings against *France and Spain*.

I Confess indeed that the *Publick* Actions and Interests of *Princes* and *Nations* are not so much the Proper Subjects of Debate, either in *This Place*, or of *Private* Persons. Yet considering the *Universal* Danger that Threatens Us on Every Side, and this *Nice Juncture of Affairs*, wherein All Things seem to Conspire either in an Inevitable *Ruine*, or an Establish'd *Happiness* to Our *Estates*, *Libertys* and *Religion*, and that not only to Our Selves, but Posterity: There cannot be a Stronger Motive urg'd, to Induce Us to Express Our Zeal, and true Allegiance to Our *Sovereign*, *Church*, and *Nation*, than to shew how much it Depends upon Us, and what Convincing Reasons require of Us, Heartily to Enter into This *Just Cause*, Unanimously, Readily, and Freely to Support HER MAJESTY under it, and Fervently and Affectionately to Implore
Success

Success upon HER Arms and Conduct, and an Happy Deliverance out of It.

I shall not here Trouble You with an Enumeration of All the Several *Causes* the *Civilians* have Assign'd as the *Just Grounds* of WAR, but shall Select, and Insist upon such *Particulars*, as are Manifestly and Indisputably allow'd by All the *Laws of Nations and Arms*. And these I shall reduce to Three Heads, as

I. First, Those that concern the Maintaining the *Publick Faith*.

II. Secondly, Those that Respect the Vindication of the Honour of the *Crown*.

III. Thirdly, Those that Relate to the Prevention of the Great and Apparent *Dangers* which at this Time Threaten the Peace, Welfare, and Tranquillity of *Europe*.

I. And first for Those that concern the Maintaining the *Publick Faith*. The Only *Natural* Way that Mankind can lay an Obligation on One Another, is by *Covenant* and *Compact*, from which Fountain All *Civil Laws* take Their Origin, and are Deriv'd. The very Foundation whereof, is Bottom'd on that Mutual Trust, that We Repose in the Veracity and Fidelity of Each Other. As long as Men cannot Discern the Thoughts of Those They Deal and Converſe with

with, there can be no Other *Principle*, that They can Safely Act upon. Now This Trust, the Higher the *Conditions* and *Object* of it is Advanced, must Equally *Rise* in Proportion in the Obligation. As 'tis Transacted between Man and Man, or Collective Bodys and Societys, 'tis Establish'd, and Supported by the Power of *Positive Laws*, which are made to Decide the Controversies, to Redress the Grievances, and to Punish the Delinquencies of *Private* Persons in Their *Respective* States. But *Princes* and *Nations* lye not under the Power and Subjection of These Jurisdictions and Laws, as *Common* to each Other; They have a Greater and an Higher *Court* to *Appeal* to, and Laws of more Extensive Force, and Capacity, to Determine Their Controversies by. And Those are what Mankind, for the Preservation and Peace of the World, and in Compliance with the Necessity of Humane Affairs, have by *Common Consent* Establish'd, and are Known and Distinguish'd, by the Universal Title of the LAW OF NATIONS and ARMS, and are in Concurrence with, and Subordination to the *Law of Nature*, and the *Divine Law*, the Great Standing *Rule* and *Measure*, of the Justice and Actions of States and Princes. Now the Main Establishment and

Ratifi-

Ratification of These Laws, Depends upon the Strict and Just Observation of *Leagues*, *Alliances*, *Compacts*, and *Treatys*: which are the Sacred and Inviolable Tyes of Union and Friendship betwixt Kings and Kingdoms, and are the Great Rampart and Barrier of Equity amongst Them. These are the Peacefull *Cement* that holds all the Jarring Parts and Principles of the World together in an Amicable Concord, and keeps Them from Flying out into Ruine and Confusion. How Grand and Indispensable an Obligation therefore must These Conditions of Union lay upon Mankind! Those that cannot be Tyed up by such *Fundamental* and Sacred Restraints, Infringe the very Bond of Society, Break in upon the Standing Rules and Measures of all *Civil Polity*, and do, what lyes in Their Power, to bring the World into Discord and Destruction. Such Men have been always justly Abhor'd as the *Common* Enemy of Mankind, and certainly by All the *Laws of Nations and Arms* ought to be Treated as Such. Were there any Greater Punishments for 'em than War, all the Dire Consequences that attend it, are too Little, to Chastise such Base and Dishonourable Treachery, and the Loss of a Throne or a Kingdom, not a Sufficient Reparation for Such Diffusive and Universal Injuries.

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Now to Apply what has been Said to Our Own Present Purpose. After a Long, Dangerous and Expensive WAR, which Our *Aspiring Enemy* had Embroil'd All *Europe* in for many Years, finding Himself Declining, his Country Depopulated, his Exchequer Exhausted, his Armys Discourag'd as well as his Counsell's Baff'd and Defeated, with many Fruitless and Unsuccessfull Attempts, He was at last brought (not out of a Desire of Peace) to submit Himself to a Capitulation, and to Treat with Those Enemys, whose Kingdoms He had Spoil'd, whose Rights he had Invaded, and whose Dominions He had so long Encroach'd upon, and Usurp'd. In this Solemn Treaty He Engag'd Himself to Disgorge and Surrender all His ill-gotten Power, and Every thing seem'd Concluded for a Lasting, Happy, and Inviolable *Peace to Europe*. But *This Treaty* was Observ'd just as Religiously as the *Former*: For all this Solemn Engagement was Contriv'd only for a Blind, a Snare, and a Trepan, more Dexterosly to accomplish Those Ambitious Designs by Fraud and Artifice, which He was not Able to obtain by Open Force and Power of Arms.

As in This Confederacy *Our Nation* had Born so Great a Part and Character, that It Chiefly Supported it with Money, Sustain'd it with Arms

Arms and Forces, Maintain'd it with It's Counsell and Conduct and in Effect gave it Life, Power, and Success, so was It Oblig'd to Stand by It's Alliance, and to Draw It's Sword in Vindication of Them, against This Open Violence, Injustice and Oppression. Such a Scandalous Violation of the Publick Faith as This, Back't and Aggravated with all the Bloudy Declarations of Malice, Hostility and Revenge, were certainly too Just a Ground for Us to Enter into a WAR, to Punish the Treachery, and Repress the Insolence of a Prince, whom no Honour can Perswade, no Conscience Restrain, no Justice Command, no League or Treaty Oblige: and Who like the *Strong Man* in the Gospel, is to be Bound with no Chains and Fetters of Civil Society, but Breaks thorough all the *Laws of Nature and of Nations*. And as this WAR is very *Just* in the Defence of *Our Allies*, so is it no less *Necessary* in Defence of *Our Selves*, as 'tis.

2. Secondly, a Vindication of the Honour of the *Crown*. The Highest Indignity and Affront in Nature, that can be Offer'd to any *Crown'd Head*, is Calling in Question the Right and Title of It's Power and Authority. For this is downright Flying in the Face of Majesty, Trampling
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upon It's Sovereignty, and Denying It's *Vice-Gerency*. It is Giving the Lye to the Person Sitting on the Throne, and deriving no Less a Reproach than the Blackest Usurpation and *Treason* upon the most Sacred Character. It is a sort of *Verbal Assassination*, a Stab upon the Royal Dignity, a Blast upon the Sceptre and Diadem, and a De-throning the Person that Bears them. But yet This is not All; it is not only a *Personal* Brand upon the Prince, but ought to be consider'd as an *Universal* Affront upon an Whole Nation: It is Mocking and Deriding that Wisdom and *Divine Right*, whereby the Crown is Plac'd upon the Head of Majesty. This therefore is a Disgracefull Reflection upon a Kingdom, it is a National Contumely and Disdain upon a People, Tamely Submitting to an Illegal and *Surreptitious* Power, Thrusting Their Servile Necks willingly into a Forreign Yoke, and paying an Extorted Allegiance to a wrong Sovereign. And tho' this is such an Extravagant pitch of Insolence and Abuse, as nothing but as Unparallell'd a Mercy can Forgive, or as Just Revenge Punish, or as extraordinary Satisfaction Attone for; yet even This Affront admits of a more Exasperating and Transcendent Aggravation. To have a Forreign Prince, even in the Time of *Peace* Presume to
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take upon Him the Office of a Superiour, a Mediatour, and Umpire of the Throne, to Dispose of the Right and Title of Our Government, is Such a Superlative Injury, that History cannot Parallel, and Posterity will hardly Believe. That He should not only be Guilty of this Crime Himself, but Engage Another Prince in the Same Abuse, is yet an Additional Provocation to it.

But now, if the *Right* of HER PRESENT MAJESTY to the Throne had not been so Clear Manifest, and Undoubted, as even HER very Worst *Enemys* must Acknowledge; had HER TITLE not been Devolv'd upon HER, by a Long Succession of HER *Royal Ancestors*; had SHE not been Proclaim'd, as 'twere by the *Voice of God* in the Universal Joy, Satisfaction, and Unanimity of HER Subjects; had not even HER *Personal Merit*, Exempted from That, made HER Worthy of a Brighter *Diadem* than SHE Wears; What Jurisdiction has any Forreign Prince over *Our Nation*? What Claim can He lay to Our Service and Vassalage? *Or who made Him a Lord and a Judge over Us*? This is a Quick and Speedy way of Conquering a People, and as 'twere *Proclaiming Us into Slavery*.

A Nation can never be too Jealous of Its *Own Honour*, or too Tender of the Reputation of *It's*

Sovereign. Where That is Struck at, it Sullys the Brightest Jewel in the Crown. For 'tis That which is the very Life and Soul of Power and Authority, 'tis the Great Tye and Bond of *Allegiance*, the Main Motive of the Fear and Terrour of Our *Enemy's*, 'tis That which Animates Our Army's with Courage, keeps Our Laws and Traffick in Countenance, That gives Support to the Sceptre, and fixes Awe and Reverence upon Dominion. When This is once *Blown upon*, it *Taints* Majesty, and Corrupts Imperial Quality. It Shakes the Pillars of Greatness, and as 'twere casts a Kingdom into an *Earthquake* and Convulsions. And now what Resentments can be Sufficient for such Presumptuous and Provoking Indignitys? Had HER MAJESTY not *Declared War* upon *Such Enemy's*, She must have Forfeited HER *Own* Honour, and Prostituted the Interest and Dignity of HER *People*. The Prince that wou'd have put up Such Affronts, and not Drawn His Sword, in Vindication of Himself and His Subjects, had been Justly Reproach'd *to have born the Sword in Vain, not as the Minister of God, and a Revenger to Execute Wrath upon Him that do's Evil.* Certainly if ever 'twas drawn in the *Cause of Justice* and in a Time of the Most Fatal and Pressing *Necessity*,
it

it is at Present. And this will still appear further, if We come in the Third Place to Consider,

III. The Great and Apparent *Dangers*, which at This Time Threaten the Peace, Wellfare, and Tranquillity of *Europe*, which make a WAR absolutely requisite to *Prevent*. And truly how Great Those Dangers are, Our *Universal Fears* will better Apprehend, than My *Particular Words* Describe. To Paint a *Scene* of Horrour, which lyes Open to EveryOne's View, is giving as Unnecessary, as 'tis an Ungratefull Prospect. Our Enemy's have been too bold Aggressours to raise in Us only *Jealousys* and Ungrounded Fears: Those that think there is not too much Cause for Them, will Sooner *Feel* than be *Convinc'd* of the Truth.

Ambition is a Boundless and Infatiable Lust, and very seldom Confin'd to the *Just* Limits of a Prince's Dominions; where it's Territorys are *Largest*, it is generally seen to be most Restless and Uneasy: It is an Active and *Encroaching* Vice, always Getting Ground, and still *Thirsting*, the More it *Swallows*. It therefore highly concerns a Prince, for His own Safety, always to carry as Watchfull an Eye, over the Motions and Designs of a *Potent Neighbour*, as over those of an Open, Resolute, and De-

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clar'd *Enemy*: When Mighty Forces are Rais'd and Maintain'd, and a Numerous Fleet Equip'd and Set out, such Preparations for W A R, tho' in the time of Peace, give a Sufficient Umbrage for Guard and Caution at least. And where a Prince by a Monstrous Growth of Power, Rises to be an *Over-Ballance* for His Neighbours, and Administers Just Cause of Fear and Suspicion, it has been always Held Lawfull for Them to Enter into a *Confederate and Defensive* W A R for Their Common Preservation. But 'tis most indisputably certain, if This Power is Gain'd by Encroachment and Usurpation, and Maintain'd by Force and Hostility, and not onely becomes Formidable and Dangerous, but is *Actually* Injurious to Princes and States about it, the *Law of Arms and Nations* Permit any One, laying aside the Consideration of the *Cause*, and much more if *Engag'd* in it, to Join in W A R with the Weaker Prince, for His Assistance; against a Powerfull, Over-bearing and *Exorbitant Adversary* both in point of *Honour, Safety, and Justice*. And this is a Case Universally Granted by All *Statesmen, Divines, and Civil-Lawyers*.

Now This is manifestly the *Common Cause* of *Europe*, which loudly Calls for the Joint Assistance of *All* it's Powers, and in which Every Prince

Prince will be Oblig'd to Engage, that has any Regard for His Dominions, any Concern for His Liberty, any Love for His Crown, or any Care for His Subjects. And certainly ENGLAND has a more than Ordinary Obligation to Join heartily into the *Confederacy*, from the Success of Whose Arms We must expect the Preservation of Our *Constitution*, the Safety of Our *Church*, and the Prosperity of Our Government. Which certainly are as Just as they are Necessary Motives to Oppose an *Isbmael*, whose Hands are Against every Man, and every Man's Hands Against Him.

From what has been said I suppose it evidently appears, on what *Legal* Grounds and Causes, HER MAJESTY has enter'd into the Present WAR, which if ever any in the World did, stands undeniably Justify'd by the *Laws of Nature and Nations*, by the Measures of Justice and Equity, Necessity and Honour. And what greater Encouragement can We have, with Boldness and Assurance, to make Our Addresses to God, to Prosper so Good an Undertaking, to give an happy Event and Issue to such a Rightfull Cause, to Crown Our Arms with Victory, and to make them as *Successfull*, as they are *Just* and *Honourable* ! Which brings Me to the *Second Proposition* contain'd in the Text, namely

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II. The Positive Duty and Obligation that All Nations lye under in case of the Declaration of such a WAR, to seek to God with a Solemn Humiliation and Repentance, for His Assistance and Succour to *Maintain Their Cause or Right*. And This I shall endeavour to make evidently to appear by shewing on what *Reasons* it is Grounded. As,

I. First, Because WAR is an Appeal to God for the Justice of a National Cause. Imperial Dignity is seated Above the Cognizance of Law, and there is no *Bar* to *Arraign* Majesty at, but the *Tribunal* of God. The Throne is above Subjection, and as 'tis in it self the Fountain of All Jurisdiction, is Liable to none but what is Superiour to it, and that is the Divine Alone. Therefore the Quarrells and Controversys of Kings and Kingdoms, as they are Independent of one another, can be Decided in no *Court of Judicature*, but the Field of Battle, where God Presides as the Great and Supream Lord and *Judge* of Life and Death, that *gives Victory to Kings, and saves his Servants from the Peril of the Sword, that sets up One and pulls down Another*, and administers Justice by the sole Determination of His Will and Power. He is the Great Mediator and Mighty *Umpire*, that here gives Sentence

tence o'er His Vice-Gerents, and concludes the Fate of Princes, and the Fortune of Nations. The onely Satisfaction that Imperial Resentments will admit of, is by the Decision of the Sword: and where the Publick Right or Honor is Violated, Publick Restitution is to be Requir'd and Given, which if Deny'd or Contested, leaves it in the Power of the Injur'd to Vindicate themselves, to seek Justice in the Destruction of their Enemys, and to Wash away the Stain and Affront in the Bloud of the Injurers. When neither the Laws of Nature or Civil Equity can bring a People to a true Sense of their Duty, and a Discharge of Justice, these are the Last Compulsive Means, to Strike Terrour into the Offender, and to Extort Right out of Their Power. This is Grounded on the very First Principle of Nature, that allows Mankind to Repell Force with Force. Upon this Account of the Despotick Dominion, that God, the Great *King of Kings, and the Absolute Monarch* of the World, Exercises in the Disposing the Events and Issues of WAR, He has been Pleas'd, among the Rest of His Glorious Attributes, to Assume This, as His *Distinguishing Title*, Expressing His Authority, of being *the God of Peace and War*; a Title, whereby He so frequently Signalizes

His Sovereign Power in Scripture, as if'twere the Great Badge, and Visible Character of His Omnipotence. If WAR is therefore so Solemn an Appeal to God, for the Justice of a National Cause, how Highly do's it Concern Us, to make Our *Plea* to appear Just and Equitable before *This Supream Judge*, that He may Decide in Our Favour, and that We may Retain Those Blessed *Advocates* in Heaven to Plead in Our Defence, that We be not Cast in This Dreadfull *Court*, where the Sentence will be Executed in nothing but Rout and Confusion, Bloud and Ruine! And This will still Appear more Necessary, if We come to Consider a Second Reason whereon this Duty is Grounded, Namely

2. The Great Dangers and Uncertainties that Attend WAR. As the Events of WAR are of the Greatest Moment and Importance, as being the Grand *Wheel*, upon which All the Affairs of This World are Turn'd, and the Fortunes of States and Kingdoms Depend, so in Nothing is the Over-ruling Power of Providence so Visible and Controuling, as in the Disposure, Management, and Administration of Them to it's Own Ends and Purposes. I say *to it's Own Ends and Purposes*. For tho' They oftentimes lye so Intricate, Remote, and Obscure, that We are Apt
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to Accuse it's Conduct, and to Blame it's Justice, in the Decisions of Victorys, and the Revolutions of Governments, wherein Injury and Usurpation often get the Upper-hand: yet in This Appeal, that the World makes to God, for the Right or Wrong of Their Cause, We must not Conclude the Divine Determination and Counsel from This or That *Particular* Scene of Action, but take the Whole *Body* and Series of Providence together. Which tho' it may seem to have some Inconsistencys in it's *Several* Parts, will Appear in the Entire Composure of it Strictly Uniform, Coherent, and Agreeable. Yet how Many Little Accidents do's it make use of to Bring about It's Grand Designs! Especially in the Events of WAR, which seem so wholly Guided by Blind Chance and Fortune, that the Wisest Policy and Conduct Join'd with the most Powerfull Strength and Force, cannot give the least Certain Assurance of Victory and Success. For all Policy Depends upon nothing but Forecast and Probable Conjecture, and where one *Link* Fails, the Whole *Chain* is frequently Broken and Useless, and it lyes in the Power of the Least Accident in Nature to Baffle and Defeat it. It is a Miracle, if what depends upon meer Casual and Conditional Events, Obtains it's Ends. For what Con-

fidence can be Plac'd in that Force and Strength
 which is Subject to Such Innumerable and In-
 visible Contingencys, Against which 'tis impossi-
 ble with the utmost Caution & Sagacity to Raife
 any Fence or Guard? How many *Armys* that
 thought Themselves Secure of their Enemys,
 have Found to Their Amazement Both Their
 Designs and Themselves Ruin'd, by the Little
 Advantage of *Ground*, the Pass of a *River*, a
 Sudden *Surprize*, an Undermining *Stratagem*,
 the Alteration of the *Weather*, the Fall of *Snow*
 or *Rain*, the Misunderstanding a *Word* given,
 the Spreading a False *Rumour* or Alarm, nay
 the Start of an *Horse*, the meer Error of the
Eye, or the Information of a *Deserter*? Which
 has Overturn'd All Policy, made Power Impo-
 tent, and Victory unexpected. How many
Fleets have been Dissipated with a *Mist*, Broken
 and Sunk with a *Storm*, and Blown up with a
 Spark of *Fire*? So that the *Final Sentence* of a
 whole Kingdom, has oftentimes been *Pronounced*
 in a few Syllables of a Verbal Mistake, and a meer
 Gust of Wind has *Blasted* the Fortune of an
 Empire. And now what Dependance can be
 Plac'd upon such Fickle, Slippery, and Uncertain
 Causes? That have Defeated the Expectations
 of the Greatest *Generals*, and always Convinc'd
 the

the World that *Success is not to the Wise, nor the Battle to the Strong, but Time and Chance happens to Them All. That 'tis nothing with God to Help, whether with Many, or with Those that have no Power.* And that where His Providence Interposes, a Small Company shall Rout a Mighty Army, *One shall chase an Hundred, and an Hundred shall put ten Thousand to Flight.* These are Truths that All Historys Sacred and Prophane are but One Universal, and Concurrent Proof of.

If WAR is thus a Kind of *Lottery*, in which Mankind *Throw at random* for Their Lives and Fortunes, and so many Thousand *Hazards* Surround one Single *Prize*, can any Trust be laid on a Lucky Cast, or an Adventrous Dye? How often has it been seen, that some *Generals* of known Abilitys and Experience, of Prudence and Cunduct, have been Forc'd through the Perverseness of an *Ill Fortune*, that has always, like an *Evil Genius*, *Haunted* and Attended Them, and Thwarted their well-laid Policys, and Designs, to Sit down with the Shame and Confusion of a Deriding World, and to bear the Reproach of a Character, They never Deserv'd? On the Other hand, how many Rash, Inconfidrate, and Unskilfull Officers, have in some Bold,
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Precipitate, and Unadvis'd Exploits, by the unmerited Favour of Fortune, instead of Censure and Scandal, obtain'd a Name and Credit, that was never Owing to Their Forecast or good Management? This Unaccountable Conduct in Humane Affairs, which the Blind World has *Miscall'd* by the Name of *Fortune*, is the Unsearchable Guidance of an All-wise Providence, Baffling and Counter-plotting the Shallow Projections of Reason, and Over-ruling and Directing Them, not only *Beyond*, but *Beside* their Own Powers, and Tendencies. This is that which like a sudden Flash of *Lightning* from Heaven, has often Blasted the Laurels on the *Heroe's* Head, Chang'd his Crown and Sceptre into Chains and Fetters, his Throne into a Dungeon, and his Victory and Triumph into Conquest and Captivity.

There is in *Military* Transactions, as in the Other Offices of Men's Lives, some certain, Inconsiderable, and unobserv'd *Points and Crises*, that give a New Turn to the Whole *Scene* of Affairs, to the Wonder and Astonishment, not only of the *Spectators*, but of the very *Actors* Themselves, who are Manag'd as so many *Instruments* and *Machines*, to Accomplish what they never Design'd, and to Bring about what they never knew was in their Power. Since therefore the Dangers and Uncertaintys of War
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are so Great, that it lyes not in the Compass of Humane Force and Policy, to Promise Themselves Success in Their Attempts, which are so Irrefistibly Over-rul'd by a Superior Power, that Manages this *Game* as it pleases, and by an Invisible Hand makes the *Movements*, and Disposes of the *Fortune* of the *Day*; what Greater Motive can there be, to Induce Us to Look up to That Good Providence, with an Humble Trust and Confidence in It's Mercy, Beseeching It to Prosper Our Arms, to *Maintain our Right*, and to Crown Our Endeavours with Success. Which will Appear to be the Wisest Policy We can Follow, if We consider a Third Reason This Duty is Grounded on, namely

3. That it will Engage God to be on Our Side, and to Vindicate our *Cause*. The *Prime* and *Fundamental* Principle of Religion, is *Trust* in the Divine Goodness, Justice, and Power, Founded besides it's Reasons, on the Reward that necessarily Attends it. And the Words of the Text (as I said before) imply a *Covenant* between God and Man, Promising this Reward, upon the Conditions of the Right of the Cause, and the Solemn Invocation of the Divine Assistance. In which Case God has Condescended to lay an Obligation on His Justice to Defend, and

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His Mercy to Relieve a Nation Labouring under Injury and Oppression. Such a Confident Appeal as 'twere *Devolves* the Controversy upon God, Engages Him in the Quarrel, makes Him not only a Judge but an Advocate, nay (if I may be Allow'd so to Speak) a *Party*, and *Confederate* in the Dispute. As Oppression is the Highest Act of Injustice, and that seems to Cast the Greatest Reflection and Affront upon Providence, so the Punishment and Suppression of it, is the most Noble Vindication of the Divine Equity and Honour, and as 'twere a Visible and Glorious Display of the Supreme Sovereignty and Dominion. It is in This, that Heaven seems to Triumph over the Powers of Darkness, and to Assert It's Kingdom and Prerogative upon Earth. This is so Essential a Part of the Divine Character, and seems to Express so much of the Intrinsick Goodness of His Nature, that the Scripture always Represents Him under this Kind and Benevolent Title. And the Authority that He has Lodg'd in His Vice-Gerents for this Purpose, carrys in it the Nearest Resemblance, *Image and Superscription* of the Godhead. He therefore Requires nothing more of Us, than to make Our Case known in His Presence, to lay Our Complaints before Him, to
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Submit Our Selves to His Determination and Judgment, *to Cry unto Him in Our Trouble, and He will Deliver Us out of Our Distress.* Omnipotence never shews it Self so Bright and Conspicuous as in the Relief of the Afflicted, which seems to be as 'twere the *Darling Office* of the Almighty, and for which His Son is said, to have Cloath'd Himself in Our Flesh, *to be more Sensibly Touch'd with Our Infirmitys.* As the *Divine Compassion* Involves in It's Notion both Will and Power to give Succour, it is the Highest Obligation betwixt God and His Creatures, and the Fundamental Principle and Motive of all Homage and Adoration. And what Stronger Argument can there be for a Trust in Providence, than that it cannot, or will not, Fail and Disappoint the Expectations of it's Dependants? Out of the Innumerable Instances that might be brought to Illustrate this Matter, I shall mention but One, that speaks very Home to the Present Purpose. The *Reubenites* being under a very Great and Pressing Distress from Their Enemys, who were likely to Over-power Them with Force, and to Cut 'em off with a swift Destruction, Fly in an Humble Supplication to God for Deliverance out of the Unavoidable Danger. Whereupon it is said, that

¹ Chro. 5. 20, 25. *They were Help'd against Their
 Enemys, and they were Deliver'd
 into Their Hand, and All that were with Them,
 For They Cry'd to God in the Battle, and He
 was intreated of Them, because They put their
 Trust in Him, and there Fell down many Slain,
 because the War was of God.* It was the Prin-
 ciple even of the *Heathenish Religion*, that They
 cou'd not go out to WAR with Success without
 a Solemn Invocation of Their Gods. They were
 Sensible that as a Superiour Power Presided o're
 These Important Events, so 'twas Highly Re-
 quisite to Engage it in Their Favour. It is not
 Sufficient that Our *Cause* be in it Self Just, till
 'tis Heard and *Impleaded* in the *Court of Heaven*,
 and then We may expect a *Definitive Sentence*
 on Our Side. And if God thus *Sends Us out to*
Battle, We may be sure We shall be Safe *Acting*
 under the Almighty's COMMISSION, that He
 will go forth with Our Armys, and send his De-
 stroying Angel, with a *Mighty Hand, and a*
Stretched out Arm, with the Sword of Divine
 Vengeance Drawn and Brandish'd o're Our
 Heads, Both to Defend Us with a Shield from
 Our Enemys, and to Sate and Glut it Self in
 Their Blood and Destruction. *He will Teach*
Our Hands to War, and Our Fingers to Fight;
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He will Gird Us with Strength to the Battle, and give Us the Necks of Our Enemys, He will shoot out His Arrows, and scatter them, He will cast forth His Lightnings, and Destroy Them. Thus Providence shall Encamp about Our Hosts, and give Life to Our *Courage*, Conduct to Our *Generals*, Success to Our *Policys*, Victory to Our *Arms*, and Confusion to our *Adversarys*. But

4. Fourthly, This Solemn Invocation of the Divine Assistance, Join'd with a Publick Humiliation and Repentance, will be a Means to Avert Those Judgments that were otherwise Due to Our Sins, and which We shou'd have Reason to Fear might Prevent the Success of Our Arms, and Provoke God to give Us up to the Will of our Enemys. Let the *Cause* of Our War be never so *just* in I'ts *Reasons*, never so *Honourable* in it's *Designs*, never so *Legal* in It's *Prosecution*, yet the Sins of some *Particular* Persons engag'd in it, and much more of the Whole *National* Body, may be sufficient, to Unhallow and Illegitimate the One, to Corrupt and Defile the Other, and to Frustrate and Disappoint the Third. The Disobedience of a Single *Jonas*, was enough to raise a Tempest in the *Winds* and *Waves*, and was a Burden that had

like to have Sunk the Vessel, together with All His *Innocent* Companions. But Publick and National Sins, can Receive only this Publick and National Punishment; This is the Proper Scene for *General Justice*, to Signalize it's Authority upon, and God may with the Highest Equity take this Occasion, to Chastise a Wicked People, and to *Expiate* Their Crimes in the Effusion of Their Blood. Whilst the Guilt of a Kingdom is Loud and Clamorous, it may Stop and Drown the Cryes and Prayers of the Oppress'd, and Draw down Vengeance instead of Mercy. Upon such Reason and Necessity was That Law Grounded, that God gave to the *Jews*, *When the Host goeth forth against Thine Enemies, Then keep Thee from every Wicked thing. Dent. 23. 9.* As if there was a more than Ordinary Obligation for a People on such a Solemn Occasion, to stand Clear and Justify'd in the Sight of God, to Entitle Them to His Favour, and to render 'em *meet for a Deliverance*, and Worthy of the Success of those Great Events, which are the Arbitrary Issues of His Providence. Triumph and Victory are the Bless'd Rewards of Justice and Innocence; and the only way to Obtain the *One*, is to Shew Our Selves Possess'd of the *Other*.

Repentance and Humiliation are at all times
the

Duty of Our Lives, as being the Necessary Expiations of those Errors that continually attend em. But there are some Seasons and Opportunitys, that Require a more Solemn, Devout and Publick Exercise of 'em, and Those are under any *Universal* Calamity and *National* Concern. And certainly nothing can more Affect the Welfare and Happiness of the *Publick*, than the Events of WAR; which whether it Succeeds Well or Ill, must certainly be a Great Burden upon a Kingdom, and must be always in it self Consider'd as a Punishment for Sin. *Whence come Wars and Fightings?* (says St. James) *come They not hence even of Your Lusts?* As if They were not only the Product, but the Natural Correction of Vice. And therefore 'tis always in Scripture Rank't in the Dreadful Number of God's Judgments, and Marches in the Head of Divine Vengeance. And *David* lookt upon it as such a Pernicious Mischief to a Nation, that He chose rather to suffer the Depopulation of His Dominions by the Swift Destruction of a Pestilence. It's ill Consequences are sooner Felt, than Describ'd: It is the Abstract of Injury, Insolence and Revenge, the Parent of Hostility and Murder, the Insatiable Drain of the Bloud and Treasure of a Kingdom, and a Sub-
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version of it's Laws, Rights, and Privileges, and therefore never to be Undertaken, but when an unavoidable Necessity Demands it, as is too Evident in Our Case. When therefore the Hand of God is thus Visibly upon Us, and All that is Near and Dear to Us lyes in Danger, what Reason have We to Fly to Him in Supplication and Prayer, that He would Avert those Judgments We have Just Cause to Fear, and that He wou'd Interpose with His Power, to *Maintain Our Right*, against all the Assaults and Invasions of Our Enemy's! And this wou'd be

5. Fifthly, the Greatest Incouragement Both to Our Selves and Allyes, to Prosecute Our Designs with Alacrity and Vigour, and to carry on the WAR with the utmost Courage, Confidence and Resolution. And these are Quality's that seldom Fail Obtaining Their Ends, and Crowning their Endeavours with Success and Prosperity. For having thus *Reconcil'd* God to Us, and made Him Our Friend, a Good Cause will give an Invincible Life and Spirit to It's Defenders, It Invigorates Them with a Noble Hope, and a Conquering Assurance, Excites the very *Soul* of Action and Kindles Honour, Emulation and Bravery: It Defyes Opposition, Sharpens Our Resentments, Sets an Edge on Our Swords, and

and is a certain *Anticipation* of Victory and Triumph.

Lastly, Prayer is an Absolutely Necessary, and Conditional Means of Success in WAR. *Ye Fight and War* (says *St. James*) *yet Ye have not because Ye Ask not*, Eph. c. 3. v. 2. Prayer is doubtless the most Proper Refuge to God in all Distress, it Relieves Our Thoughts, Unloads the Mind, and Fills it with Lively and Chearful *Ideas* of Hope and Confidence: It Imparts and Communicates Our Troubles, and Translates and Lodges Them upon Omnipotence. But in this Matter, It's Power is Miraculous and Astonishing, it has Baffl'd the Force and Order of Nature, Defeated the Wisest Counsells and Policys, Vanquish'd the most Formidable Strength and Arms, and has as 'twere *Visibly* Brought the Almighty down upon Earth, in the Display of His Sovereignty and Glory. How did it Change the Implacable Hatred and Resentments of *Esau*, into the Tenderest Kindness, and most Brotherly Love and Compassion! How often did it Deliver the *Israelites* when Their Dangers Afforded no Visible Escape! When *Moses's* Hands were Erected towards Heaven, They Fetch'd down Bloud and Slaughter on the *Amalekites*; as if Victory Depended, and Providence was Turn'd and Decided

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by the Motion of His Arms. Did not *Joshua* Besiege *Jericho* with a Prayer, Dismantle the Strong City with a Petition, and Scale the Walls, and lay 'em Flat with an Intercession? Did He not with This Stop the Great Courses of Nature, and make the Sun and Moon Obedient to His Command? Did not This Establish *Hezekiah* in His Throne, and bring down the Destroying Angel upon the *Assyrians*, Cover the Earth with Their Ruins, and Lay That Proud Emperour as Low as His Host? *What shall I say more? for the Time would fail Me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David, also and Samuel, and of the Prophets. Who through Faith subdued Kingdoms, wrought Righteousness, obtain'd Promises, Stopt the Mouths of Lions, quench'd the Violence of Fire, out of Weakness were made Strong, wax'd Valiant in Fight, turn'd to Flight the Armys of the Aliens.*

Thus Our Prayers will be the Best Weapons We can use Against Our Enemys; They will Recoil and Fall like so many *Fiery Darts* from Heaven, as *Elijah's Flaming Requests* upon the Heads of His Adversarys. For on so Solemn and Important an Occasion, 'tis to be Presum'd, They Will Want no Qualifications to render 'em Effectual at the Throne of Grace. For if an Universal
Danger

Danger can work upon Our Fears, if the General as well as Particular Interest of the Nation on Our Hopes and Desires, if the Justice and Equity of Our Cause on Our Faith and Dependance on the Divine Mercy and Goodness, if the Safety of Our *Religion*, the Preservation of Our *Country*, the Establishment of Our *Constitution*, can move Our Zeal, Affection or Compassion, certainly Our Devotions on all these Accounts will be Wing'd with a Pathetick Force, and Irresistible Energy. And 'tis Impossible They shou'd Return Empty, when Humility, Fervency and Importunity are to make way for, and to Introduce Them into the Presence of God. What higher Engagements can We have for the Sincerity and Integrity of Our Addresses? *With* which They cannot but Succeed: and *Without* which, They wou'd be such a Solemn Mock, and Blasphemous Derision of Omnipotence, such a Transcendent Pitch of Impudence and Hypocrisy, as wou'd Justly Call down all the *Vials* of Divine Wrath & Everlasting Vengeance, to be Pour'd on Our *Own* Guilty Heads, instead of Our *Enemys*. How justly might God Answer Us in the Words of the Prophet, *Behold Ye Fast for Strife and Debate, and to Smite with the Fist of Wickedness. Ye shall not Fast as Ye do this Day, to make Your Voice to be heard on high.* But 'tis

to be Hop'd the Following Words are more Ap-
plicable to Our Case. *Is not This an Acceptable
Day to the Lord? Is not This the Fast that I have
chosen? To loose the Bands of Wickedness, to
undo the Heavy Burdens, and to let the Oppres-
sed go free, and that Ye break every Yoke?* These
are doubtless the Good Designs of *This Day's So-
lemn Humiliation*, and as We have the Greatest
Reason to Implore Success, upon Them, so I hope
We need not Doubt of the Blessing attending
them, *that God shall Guide us continually, that
Our Light shall break forth as the Morning, and
Our Health shall spring forth speedily, that Our
Righteousness shall go before Us, and the Glory
of the Lord shall be Our Reward, and that He
will make Us the Repairers of the Breach, and the
Restorers of Paths to Dwell in.* For God
breaketh the Battles, and Pitches His Judith
Camp in the midst of His People, and De- c. 16.
livers them out of the hand of the Perse- v. 3. 4.
cutors. *Tho' Assur come with Thousands* &c.
*in His Army, whose Multitude hath shut up the
Rivers, and their Horsemen cover the Valleys;
Tho' He has said that He wou'd Burn up Our
Borders, and Kill Our Young Men with the
Sword, and dash the Sucking Children against
the Ground, and make Our Infants as a Prey,*
and

*and Our Virgins a Spoil, Yet the Almighty Lord
shall bring Them to Nought by the hand of an
W O M A N.*

Thus I hope it Appears for what Good Reasons
HER MAJESTY has been pleas'd to lay HER
Commands on HER Subjects, for the Solemn Ob-
servation and Service of This Day, and on what
Legal Grounds, in Compliance with Their re-
peated Requests, and the Mature Deliberation
of HER Council, SHE has enter'd into This *Just*
and *Necessary War*, and how Much We are all
Bound, both in Duty to *God*, and Our *Sovereign*,
as well as Our Own Interest, Unanimously and
and Heartily to Assist and Support HER, under
This Great Undertaking, as far as Our Prayers
and Estates, Lives and Fortunes can Serve HER,
All which so Visibly Depend upon it's Success and
Event.

And certainly such Great and Threatning Dan-
gers shou'd have Their Just Effect upon Us, and
Unite Us as much in Our Resolutions and Affecti-
ons, as they do in Our Common Interests, Appre-
hensions, and Troubles. It has been God's Great
Mercy, that the Sword has not yet Pass'd
through Our Own Land, and that *Our Country*
has not been the Seat of That Bloud and Ruine
Our Neighbours have Endur'd. If We are wil-
ling to Provoke God's Indignation against Us, to
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bring down so Dreadful a Judgment upon Us, We cannot take a more Effectual Way to do it, than by Our Divisions and Unnatural Breaches among Our Selves. These will Infallibly bring That Destruction, Both upon Our Church and Nation, which neither the Malice, Wit, or Power of Our Enemys cou'd ever yet Accomplish. And which They will never be Able to do, if We are True to the *Good Old Principles* of Our *English Church* and Our *English Government*. These are the Grand Barriers and Supports both of Our *Libertys* and *Religion*, and when We Transgress or Recede from those Ancient, Sacred and Inviolable Boundaries, We must expect that Our *Fundamental Constitution* will Shake and Totter. It will be found an Infalible Truth, that an Innovation in Either will Subvert Both. It has been the Peculiar Blessing of God's Providence to this Nation, that if it has Permitted an *Accidental Deviation* from Either, it has at Last brought Things into Their True, Proper, and *Rightful* Channel again.

But let Us not Flatter Our Selves. Neither the Profession of the Purest and most Apostolical Religion in the World, without the Constant and Sincere Practice of it, can be Sufficient to Deliver Us out of the Hands even of an *Idolatrous* and

and Barbarous Enemy. That will but Aggravate Our Misery, and leave Us *without Excuse, if We Neglect so great Salvation.* And without This, neither the Wise Constitution of Our *Government* and *Laws*, nor the most Refin'd Policies of our *Parliament* and *Ministry*, nor the Strength and Number of Our *Armies, Fleets,* and *Confederates*, nay nor the Care, and watchfull Vigilance, the Courage, Resolution and Conduct of Our GENERAL, nor even the Piety and Prudence of THE QUEEN can Avail for Our Good, or be Able to Secure Us the Least of Those Blessings We Enjoy.

In a word, let us make God Our *Friend* by Serving Him, and His *Vice-Gerent*, as We ought, to the Utmost of Our Power: and tho' there is so Formidable a Conjunction of the *Two Greatest Powers* in *Europe*, yet let Us not Fear, but that God can quickly Divide and Scatter both Them and their Policies, and put a Fatal Stop to Their Insolent, Encroaching, and Ambitious Designs. If WAR is *Expensive*, let Us consider that an *Inglorious Peace* will be *Dearer*. And let Us Convince Our Enemies, that We are more Ready to *Give All*, than to *Loose All*. In short, as it has Pleas'd God's Providence, through so many Dangers and Difficulties, to
 Raise

Raise up and Preserve HER MAJESTY, to Restore and Establish, *A Declining Church* and *A Sinking Nation*, in Their *Pure Forms*, and *Original Constitutions*, so let Us beseech God to Carry on these Glorious Undertakings with Success, that SHE may be Able to Restore and Settle the Peace of *Europe* in it's Just Rights and Limitations, and that as He has Bestow'd a *Crown* upon HER in This World as the Reward of These Heroic and Pious Designs, so after a Long Reign Here, He would Advance Her to an Higher Throne in Heaven, and Dignify HER with a Glorions and Immortal *Crown* hereafter in the World to come.

F I N I S.
